

Community

Negroes and Interracial Marriage

Whites fear interracial marriage more than anything else; Negroes never consider it

IT IS A CURIOUS FACT that in the workshops Friendship House gives at my home the subject of discussion—no matter in what field it starts (employment, housing, education)—invariably comes around to:

"How does the Negro feel about interracial marriage?"

Curious, because Negroes almost never discuss interracial marriage. As on most subjects in the interracial field, the experience and objectives of Negroes and whites vary greatly. Whites fear miscegenation and interracial marriage more than anything else; Negroes never consider it.

Not an Oracle

(I should note that neither I nor any other Negro is an oracle on What the Negro— whoever he is—Thinks, or Feels. There is no single Negro opinion on any subject. Throughout this article, then, I am generalizing from what my friends, relatives, and acquaintances who are Negro say.)

To give the white groups who come on the FH workshops a better understanding of interracial marriage, it usually helps to give a brief historical background.

It is a surprise to most whites to hear that there has always been much miscegenation in the United States, and

that it was initiated and promoted by whites.

In the slavery era slaveholders early learned that there was a big demand for mulatto, quadroon, and octoroon women for house servants, prostitutes, and concubines. Young wealthy white men in the south often had a slave girl for a mistress until he decided to "settle down" and marry a white girl of his own rank. He often retained the slave mistress until death (much to the chagrin of the white wife). It is of passing interest that white prostitutes were rare in the ante-bellum south, this profession having been forced on the Negro slave women exclusively.

One man had two sons born about

the same time, one by his white wife and one by his Negro mistress. As they grew up, the boys looked so much alike that they were frequently mistaken for each other.

Buys a Negro Woman

Often a poor white man, unable to own more than one or two slaves, would buy a Negro woman, bring as many children as possible into the world by her, and sell the children at 14 or 15 years.

History tells of an Irishman who immigrated to the United States with his white family, and bought one Negro woman, who bore him four children.

(Continued on page 2)

Russ Marshall, second from left, opens his home to visitors at an Educational Home Meeting. The subject of interracial marriage "invariably" comes up, he says.



Whites Meet Negroes at Home, Change Attitudes

FIRST OF A SERIES of articles on Educational Home Meetings

IN OUR SEGREGATED SOCIETY white people have few, if any, opportunities to meet members of other races. If they do meet, it is rarely in an atmosphere of equality and friendship. Therefore, it should not surprise us that white Americans half-believe a host of false generalizations about Negro Americans.

This social isolation results in one group's knowing little of the other and is fertile soil for racial stereotypes. Stereotypes about Negroes grow out of what whites think "they" are like.

("The stereotype," playwright Dore Schary recently pointed out, "is the arch enemy of the individual. You cannot think of people *en masse*, although all of us are guilty of doing it from time to time.")

Much can be done to replace these false generalizations with true ideas by

means of lectures, books, and discussions. But since the problem usually is emotional rather than intellectual, educational means must be supplemented by personal experiences containing great human appeal.

The Quickest Way

At Friendship House we have found that the quickest way to dispel a white person's misconceptions is to arrange for him to be the guest of a friendly and articulate Negro family in their home for an hour or two of discussion. Here in an atmosphere of friendship and equality, human relations problems or just human problems can be talked over, and during the discussion basic common concerns will be discovered.

In spite of growing integration in education and employment, our experi-

ence indicates that most whites are today still unprepared for neighborhood integration—largely because they have never thought Negro neighbors would be people like themselves.

This conviction led Friendship House in 1955 to set up its Educational Home Meeting program—consisting of these visits for whites across the color line . . . in the homes of Negro families with backgrounds and aspirations comparable to their own. During the ensuing years we have arranged hundreds of these visits.

People from various parts of the United States—who want to work toward integration in their own communities—attend study weeks at Friendship House, read our magazine **COMMUNITY**, and correspond with us. Many of these people request our help in planning interracial programs for their local religious or civic organizations.

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History Shows Whites Initiated and Promoted Miscegenation in United States

(Continued from page 1)

A short time later, he sold these five Negroes and returned with his white family to Ireland!

Appearance and Color

Slaves of mixed ancestry were often thought to make a better appearance as servants than those of pure African ancestry. One common method of keeping the slaves disunited (for the safety of the slave-owners) was to point out to full African slaves the many advantages those of mixed ancestry had over them in better housing, clothing, food, easier work, and proximity to refinement and culture.

After the Civil War, miscegenation took on a new form. Many a well-to-do white man had a Negro mistress and children by her, but less frequently now did he have a white wife and children, too. Now he usually confined himself to the one family, establishing it in affluence in the Negro neighborhood.

These families became the most respected, the most stable, and the best educated in the Negro community.

It was much easier in the nineteenth century for the white boy and colored girl to meet under romantic circumstances than it is today. The work most often available to the young colored girl then was as a domestic in a well-to-do white home. There she met the white boy just coming into manhood, and for the two of them to fall in love was fairly common.

Fewer Today

Today domestic servants are chiefly mature, married, stable colored women. The young colored girl works more frequently in offices, stores, and factories, often where all employees are colored, and romantic attachments with a white man are less likely. Or she attends college to prepare for a profession, and is not as willing to take an easy solution for economic problems as her grand-aunt was.

Though in the 1800's the Negro girl and white boy might fall in love, in most cases they could not be legally married. All 17 of the Southern states plus 12 others had laws against interracial marriage. (Eight Northern and Western states have recently declared their laws against interracial marriage unconstitutional.)

One of the chief reasons for the enactment of the laws was to block inheritance of property by the colored offspring. A white father who wished—as some did—to leave property to his illegitimate children got around this blockade in several ways. He would sell the property to a trusted white or Negro friend without an actual exchange of cash, to be distributed to the children after his death. Or he would "sell" the property in a similar manner directly to his children when they reached maturity.

Initiated by Whites

All of this history substantiates, it seems to me, the initial assertion—even thought it often surprises our white visitors. For this history reveals that miscegenation is not new but was common in the United States during the slavery period, and that it was initiated and promoted by whites.

There is much evidence also that today the number of interracial alliances is far below the actual number of cases of miscegenation of two generations ago.

Aside from history, what else can we tell white visitors on a Friendship House workshop? Well, we can explain something of the biological principles which govern skin color.

Skin color of Negroes range from quite white to very dark—even within the same family. The color range follows Mendel's law. The Mendelian law explains what happens when a man and a woman with differing ancestry have children.

Splitting Genes

Children of a full-white and a full-Negro parent would be true mulattoes. However, in the next generation the trait-carrying genes split up and combine in a large variety of ways so the grandchildren may inherit only the Caucasoid trait-carrying genes, or only the Negroid trait-carrying genes, or any combination between these two extremes.

When a mulatto marries a full-white person, the children cannot have more than one-fourth Negroid traits. They may have less if they inherit the white traits of the mulatto parent. By the same formula, the child of a quadroon and a full white cannot have more than one-eighth Negroid traits (and may have less). And by the next pro-

gression—the children of an octoroon and a white—there will not be any discernible Negro traits.

One occasionally hears of, or may know a person with just such a degree of Negro ancestry who marries another person who is thought to be white, yet their children show Negro traits. This would indicate that the apparently white spouse must have some Negro ancestors, and the children thereby inherited Negroid trait-carrying genes from both parents.

A Colorful Life

White visitors often ask, too, "Don't Negroes mind these different colors?"

I find, I tell them, that Negro attitudes on this matter differ from those of whites. Primarily I suppose because most Negroes have some white ancestors and/or some Negro relatives who look white. And how can one be sure the "white" neighbor is really white unless one knows definite facts about him? Or whether the "white" couple one sees at fraternity and sorority dances is really colored or only one member is really white? (Rarely will both be white.) Perhaps the community in which one grew up had just such a Negro-white family of affluence as has been described above. So most Negroes are used to having mixed families around them. At the very least, they often deal with white business men in the Negro community.

A further phenomenon that this history produces is "passing"—light-skinned Negroes' passing into the

white group.

Reasons for "Passing"

Negroes "pass" for many reasons, but chiefly for some economic advantage. They "pass" to get a job for which they would not be hired if they were known to be Negroes. They would in many instances be ostracized by the other employees if their race was known, although they are freely accepted as white.

Negroes sometimes "pass" to get away from congested, slum ghettos; to take advantage of better entertainment and cultural facilities; and even to get into medical schools or hospitals that would normally be closed to them. Theologians, therefore, who have studied this question say that a Negro who "passes" is under no obligation to tell anyone (except his future spouse) that he has Negro ancestry, because of the disadvantage the disclosure would put him under.

Some reliable sociologists show studies that indicate about 28 million Americans who think they are white have some Negro ancestry. These are people whose ancestors have been in the United States for three generations or more. In the early days in America, particularly before 1700, Negroes married with whites freely, and their progeny married other whites, either immigrant or native-born. Census-takers know that during any decade between censuses, an unaccountably large number on Negroes "get lost."

However, nobody has a basis for



What
color
was
your
skin?

Salerno

DECEMBER, 1960 * Vol. 20, No. 4

COMMUNITY

(Formerly "The Catholic Interracialist")

is published by Friendship House, an organization of Catholic laymen and women, dedicated to working for love of God on the elimination of racial prejudice and discrimination.

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Address all communications to
4233 South Indiana Avenue
Chicago 53, Illinois
Phone: OAKland 4-7700

Subscription rate: \$1 a year (foreign \$1.25 a year). Single copy: 10 cents. 10-99 copies: 7 cents per copy. 100 or more copies: 5 cents per copy.

Advertising rates on request.

Address change: allow one month. Please send both old and new address.

COMMUNITY

is published monthly except August. Office of publication: 115 North Mason Street, Appleton, Wisconsin. Second class mail privileges authorized at Appleton, Wisconsin.

Forms 3579 should be forwarded to 4233 South Indiana Avenue, Chicago 53, Illinois.

Advent and Christmas Greetings from
the staff of COMMUNITY
and of Friendship House, its publisher

O Day-Spring, brightness of
Light Everlasting and Sun of
Justice, come and enlighten
them that sit in darkness.



COMMUNITY

fearing the United States will eventually become a race of brown Negroes because the immigration of whites is so large that the Negro can only retain his racial identity by a heavy birth rate.

All Men One Species

Biological classification places all men in one species. The species is divided into three varieties, Negroid, Caucasoid, and Mongoloid, by most anthropologists—but some list as many as six varieties.

"Species," by definition, includes all those individuals which may inter-mix, as species of horses, of domestic cats, of cows.

If we try to discover what God intended, by an examination of biological facts, we learn that He made one species of human beings and made it possible for all humans to mix. He left mixing to the individuals, who make the choice by falling in love. Free choice of one's marriage partner is essential to validity. So this choice should not be the subject of pressure, either for or against.

The advocates of interracial justice are attempting to get society to let people make their own choices, to be indifferent to others' choices in this matter.

The leaders of our Friendship House workshop discussions try to help the visiting groups accept interracially married couples on a more solid basis than color or race or national origin, namely on the basis of similar culture, education, and economic level.

Opposition from Many

Although marriage to the person of one's choice is a natural right, 21 states, as mentioned before, have laws against inter-marriage, and our white American society generally opposes it.

Fortunately we can turn to the Latin-American countries to see what happens when there are no social or legal barriers to inter-marriage. These countries have always, since their colonization in the fifteenth century, permitted inter-marriage, yet there are large blocks of pure whites and pure blacks in all countries. There have not been the large numbers of European immigrants to enlarge the white population as there have been in the United States; hence, the white population is not as large as here.)

It has been encouraging to me to see, on these Friendship House programs, that many young Americans are becoming more willing to examine their attitudes in the light of Christian and democratic principles. The fear of interracial marriage is being used less and less as a basis for justification of discrimination in education, housing, and employment. The new generation no longer accepts in toto the prejudices of their parents and are willing, even eager to examine the facts carefully before forming their own conclusions.

—Russ Marshall

Russ has been an active volunteer at the Chicago center of Friendship House since it was opened in 1942. He is called on most often to serve as host to Friendship House visitors, as indicated in this article.

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Whites Meet Negroes at Home, Change Attitudes

(Continued from page 1)

To share with these, and others like them, our experience in this Educational Home Meeting program, we have outlined the steps necessary in establishing such a program.

HOW IT HELPS

VISITS TO NEGRO HOMES awaken whites to the simple fact that "Negro" family life is as normal as their own, and that at least this Negro's home and property are well kept. This chips at the mental block of prejudice. The visitor can become a little more objective when faced with facts.

As the facts speak for themselves, some progress is made toward the ultimate goal of integration: to see everyone as individuals, not as a race, and to welcome any qualified person, regardless of race, on the job, in the house next door, in the local school or church.

A Surprise to Some

The comments of whites taking part in the Friendship House visiting program show that the experience was a revelation to them. Just discovering that a Negro person's home is much the same as a white person's home comes as a surprise to some, or the fact that the people they visit use correct English.

More important, it means that the whole discussion of race relations moves into another dimension for them. Thereafter when people talk of segregated housing or job discrimination, it will not be just a matter of statistics, but they will recall Mr. X and the rent he pays or Mr. Y and the fact that he cannot get a job which fits his abilities.

One visitor described his reaction to the program in these words:

My group went to the home of a man



"This was the first Negro home I had ever been in, and the most obvious thing about it was, simply, that it was a home."

who is an extremely articulate spokesman, both for his own community and for the interracial work of the Church.

This was the first Negro home I had ever been in, and the most obvious thing about it was, simply, that it was a home—a place where everything, from the television set with "I Love Lucy" on to the good-humored but respectful relations between mother and son, bespoke the same pattern of human needs and expressions that one's own home had led one to regard as fundamental to family life.

Put at Ease

We hadn't come purely for social purposes, however, so after we were greeted and put at our ease, we were invited by our host to discuss with him whatever aspects of the interracial situation interested us most. The housing problem seemed uppermost in our minds and this was the theme that dominated the conversation.

Theorizing with your fellow whites, in your own neighborhood, about the causes of slums and the effects of non-segregated housing, is one thing; talking face-to-face about the same things with a well-informed

Negro in his own home is another matter altogether.

Brought up against cold facts and rational argument (about property values in non-segregated neighborhoods, say, or the selling practices of real estate dealers), one is forced to abandon stereotyped ways of thinking created by prejudice and ignorance and at least attempt to be as intelligent about the matter as the person one is talking with.

Beyond this, the experience of listening to a Negro talk clearly and charitably about the problems of his own race perhaps drives home a deeper lesson: here is a man who happens to be Negro as I happen to be white.

These, at any rate, were some of the reflections that occurred to me as the conversation—once the slight, initial stiffness wore off—became more animated.

Succeeding issues of **COMMUNITY** will have articles describing these steps in detail: "Recruiting White Visitors," "Recruiting Negro Host-Educators," "Specific Arrangements," and "A Typical Visit." Experience of other groups who have recently begun such programs will also be told.

Little Rock Bishop Scores Racism

Bishop Fletcher publishes catechism on racial discrimination and segregation for use in parish study groups

EARLY THIS YEAR the Bishop of Little Rock published a booklet catechism on segregation and racial discrimination to be used for study in parish study groups.

If this booklet had been written 50 years ago, and especially if it had been written under anything like the present circumstances, any bishop who published it probably would have been accused of dabbling in affairs not properly the concern of the Church—and he would have been so accused by a considerable part of his own flock.

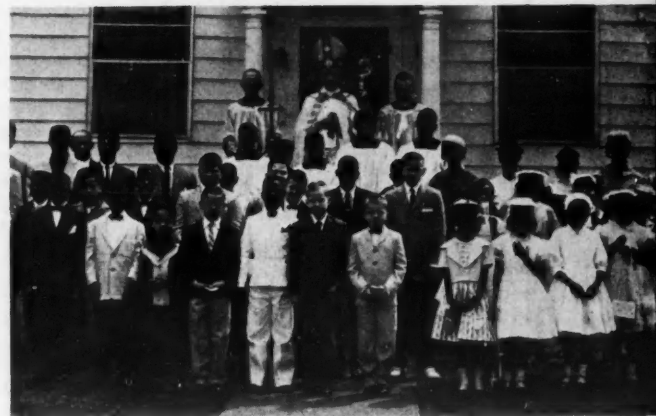
But, people and times have changed, or at least they seem to have changed. That the teachings of the Church have not only personal but social implications as well seems to be pretty well accepted.

Discuss and Study

There may have been Catholics in the Diocese of Little Rock who did not like what the catechism on race relations had to say. These Catholics may not have forthwith changed their way of acting. But they did accept the moral principles the catechism laid down as being part of the Church's teaching, and they accepted the right of the Bishop to say them.

In the small rural parish in north-

**Bishop Fletcher
with integrated
Confirmation class
in Fort Smith,
Arkansas.**



west Arkansas, where I am a parishioner, we have hardly any contact with colored people. I lead two discussion groups of the Confraternity of Christian Doctrine. During last winter's series of meetings we studied the Church—not as it is conventionally studied—but the Church which is the Mystical Body of Christ.

Relate to Doctrine

By the time the Bishop's catechism appeared, we had formed the concept in our minds. We had learned that the Church is Christ and that the life that is in her and in her members is the life of Christ. We had some understanding of the consequences of the possession of that life.

We spent only one meeting on the race catechism. We treated the moral considerations which the catechism enumerates, and we discussed the

questions which members of the groups asked. We also dwelt heavily on that part of the catechism which treats of the special obligations of Catholics and the problem as it relates to the Doctrine of the Mystical Body.

I am personally quite satisfied that, coming as it did directly on the heels of an incomplete but virgin understanding of the startling fact that we members of the Church are all one with Christ our Head, our discussion of the race problem bore more fruit in the hearts of those who discussed it with me than it could ever bear in hearts that know not the Christ as He is in the members of His Church.

—Clare E. Wolf

*Mr. Wolf is a farmer in Scranton, Arkansas. This is his first appearance in **COMMUNITY**.*

From Segregation to Community

EARLY IN THE PAST SPRING, the Citizens Council, white segregationist tabloid emanating from Mississippi, hailed a decision by Judge Joseph Sam Perry of the United States District Court in Chicago, in which a national building corporation and its Illinois subsidiary were declared to be guilty of "illegal racial discrimination." The explanation for the Citizens Council's sudden equalitarian enthusiasm is to be found in the identity of the building firms.

They are Modern Community Developers, Inc., of Princeton, New Jersey, and its Illinois subsidiary, Progress Development Corporation, both dedicated to integrated housing exclusively. MCD set up Progress Development Corporation, nearly two years ago, in response to the urgings of a Chicago-area group concerned about equal housing opportunity.

Construction Begins

In the summer of 1959, Progress began construction of a 51-home development of \$30,000 homes in the North Shore suburb of Deerfield. In the fall of that year, the company's intention to sell ten to 12 of its 51 units to Negroes was made public, and shortly afterward Deerfield became a hotbed of resistance to residential equality.

On December 22, 1959, MCD and Progress filed a civil-rights suit in the United States District Court, which led to the previously mentioned decision.

Their appeal (see story page 5) will come before the United States Circuit Court of Appeals for the Seventh District. In the brief they filed with the Court last June, the builders argue that the central issue in the Deerfield integrated housing controversy—the alleged deprivation of fundamental civil rights—never was heard on its merits.

A fuller understanding of the subject should result from considering the answers to some of the questions which crop up most insistently:

Why was the village of Deerfield (with its bright new motto, "To Live With Will Unfettered") selected for this housing development?

Why wasn't the intention to sell some houses to Negroes publicized at the very outset?

Why was it publicized at all?

Why was suit filed in a federal court?

Is integrated housing discriminatory?

Where do MCD and Progress go from here?

Why Deerfield Was Selected

When this question was asked last November, at a Deerfield Rotary meeting, Dr. Arthur G. Falls, prominent Negro surgeon, human-rights leader and chairman of the Progress board, responded, "It came up to our standards."

Actually, the matter is one of selection of site, rather than of city, town or village. Before Progress even existed, the Chicago-area group had searched nearly two years for a suitable site. Basic considerations were the same as for any other builder: good schools, shopping and transportation; adequate community facilities; no blighted areas nearby which might jeopardize the existing standards of housing. For Progress and MCD it was especially important to avoid proximity to a Negro ghetto, blighted or otherwise, for the pressure of pent-up housing demand by Negroes would imperil their aim of housing integration, in the opinion of management.

Why wasn't the intention to sell some houses to Negroes publicized at the very outset?

Why was it publicized at all?

One of the favorite arguments of the opposition to integrated housing in Deerfield was the accusation of stealth.

The builders, it was repeatedly stated, had an obligation to inform the community of the plan to permit Negroes to buy. It became the vogue in this all-white community ("Why, we hardly had any Jews until a few years ago, and now this!"), to express acceptance of integration, but to show righteous indignation at the so-called surreptitious tactics of the builders.

A Tacit Assumption

The facts are clear. Normally, when a builder says nothing about his sales plans, it is because there is a tacit assumption that he will discriminate. It is one of those elemental things one just does, if one is an ordinary white builder, one of those things everybody knows about, but nobody of taste talks about. The uproar thus stems from the fact that MCD and Progress not only acted as if they weren't thinking of discriminating but they actually were not thinking of discriminating.

Meeting the opposition on their newly found moralistic grounds, John W. Hunt, vice-president and counsel of Progress Development Corporation, stated on several occasions that the obligation to bring sales plans to public attention is not with the builder who follows the spirit of the Constitution and United States law, the spirit of all major religions and of his conscience, but rather with the builder who seeks to conceal the fact that he plans to discriminate, and to base his sales program on the assurance that he will in fact violate legal and moral precepts.

Pragmatically speaking, the results of publicity are self-evident. During the six-month period when Progress Development Corporation was to all intents and purposes just another commercial builder, relationships with the Deerfield authorities were most agreeable, and the construction program proceeded smoothly.

Two days after Deerfield learned

RIGHT: A home in an integrated development by Modern Community Developers in Princeton, New Jersey.

FAR RIGHT: Residents of Concord Park Homes—another integrated development by Modern Community Developers in Trevoze, Pennsylvania—pitch in to build a community recreation area.



that Progress' Floral Park and Pear Tree tracts would be integrated, on November 13, 1950, to be exact, a violation was posted on one of the two model homes being built, ordering all construction to be stopped. Dated November 13, it required bracing corrections to be made by November 13. On that same day, the workers were ordered off the job by the village building inspector, so that the corrections could not be made.

Hoped to Allay Anxieties

From that time until the builders went to court, construction was halted almost completely. (It took four days to get a decision as to whether one inch by six inch bracing, 50 per cent stronger than the one inch by four inch bracing required by the village code, could be used.)

Morris Milgram, president of Modern Community Developers, and George E. Otto, executive vice-president, head up the team which built the integrated developments of Concord Park and Greenbelt Knoll in the Philadelphia area, Maplecrest and Glen Acres in Princeton.

Deerfield, Illinois, is still without integrated housing; proposed development by Modern Community Developers awaits court ruling to block condemnation of site for village park.

The original intention on publicity in Deerfield was to follow the successful approach employed at Princeton.

This called for the completion of the model homes, with the announcement of plans for integrated housing to coincide with opening of the furnished models to the public. It was felt that the sight of these two impressive structures designed by architects Fred and William Keck, and turned out with \$6,000 worth of furniture, would go far to allay any anxieties about the desirability of the houses or of the people who would buy them. It worked in Princeton, but they never got to try it in Deerfield.

What happened in Deerfield was that in preparation for the opening of the model homes, members of the Progress board of directors began making contacts locally, to establish liaison with right-minded persons in the Deerfield community. One of the persons contacted was Father Jack Parker of the local Episcopalian church. He felt obliged to tell his vestrymen and, to make a troublesome story short, MCD and Progress therefore accelerated their publicity timetable.

Appeals to Citizens Councils

One of the most sonorous accepters of integration and deploers of "stealth" was Harold C. Lewis, a business man living outside of Deerfield proper, but in the area. He headed up the North Shore Residents Association, formed shortly after Progress' plans became known, and urged all of Chicago's North Shore suburbs to join cause with him. He turned southward as well with a fervent plea for aid to the Citizens Councils of Jackson, Mississippi:

... I would imagine that determined resistance would be easier to maintain in the South than in the North, although the consequences of defeat would be far more devastating. At least you do not have to fight your political leaders and ministers and newspapers to the extent we must up here. Any support you can give us will be most helpful. A little encouragement now and then can be strong medicine for an embattled village. . . .

Mr. Lewis, who on occasion quotes Scripture in support of segregation, was himself widely quoted in the southern press.

Still, there were sincere, self-sacrificing, and highly effective individuals on the side of the building firms who felt that advance publicity on plans for integration was moral obligation. However noble the intentions of these people, their approach is at best visionary, as subsequent events have shown, and as Morris Milgram predicted.

Once the plans for integration were abroad, the rumors began to multiply: the NAACP was behind it all and had 51 Negro families all set to move into Progress' \$30,000 homes the minute

they were finished . . . the whole scheme was to make a killing by forcing Deerfield to buy out Progress Development Corporation at an extortionate profit . . . several Negro families would be moved into each house. . . . One Deerfielder got special attention from the press by claiming that he had to sell his house, but since the announcement of the integrated development, "No broker would touch it." Investigation showed he had bought a house for \$20,000, that it was appraised at \$23,000, that he was asking \$30,000, and, truly, no broker would touch it at that figure.

Once the rumor mills were grinding, it became necessary to furnish accurate information. This was done through the MCD staff, through the American Friends Service Committee, and through the Deerfield Citizens for Human Rights, 150 local residents who labored strenuously for democracy in housing in their town. The ministers



living in Deerfield did yeoman work in this connection, as well.

Why Suit Filed in Federal Court

Within a week after plans for integrated housing in Deerfield became known, petitions for condemnation of Progress' sites were being discussed in the press (Chicago Tribune, November 18, 1959).

By the end of November, the North Shore Residents Association and the Deerfield Citizens for Human Rights were in operation. On December 5 and 6, the NSRA conducted a "poll" which showed Deerfielders as opposed to the integrated tracts by eight to one. Few informed persons take this proportion seriously, though no one would dispute real opposition to Negroes living in Deerfield.

On December 7, the Park Board, in a closed meeting, voted to hold a referendum on a \$550,000 bond issue, to be used in part for condemnation of PDC's two sites. On December 8, three members of NSRA, with no official connection to the Park Board, served notices on PDC principals to purchase PDC's ground for an aggregate price of \$167,000. PDC rejected this as a bad

faith offer, evidencing the bad faith generally of the Park District's plan. On December 10, the Park Board was published legal notice of the bond referendum, slated for December 21, the minimum allowable time. On December 11, Deerfield residents and PDC officers were permitted to inspect Park Board minutes after two-and-a-half days of stalling. (The law requires them to be available to the public at all reasonable times.)

An Old Story

The park gambit was no novelty to MCD-PDC. PDC board chairman Arthur Falls is the man who taught the Chicago of Western Springs a costly lesson when it attempted to bar him via park-condemnation techniques a few short years ago.

(At that time, Judge Berkowitz, sitting in the Circuit Court of Cook County, had this to say of the Western Springs Park Board maneuver:

It appears from the evidence in this case that they were not attempting to get the land for park purposes. . . . They wished to remove Dr. and Mrs. Falls for their color and for no other reason. If this land were condemned . . . it



RIGHT:
Morris
Milgram,
president
of MCD.
BELOW:
Neighbors
visit over
coffee in
Concord
Park.

would be a monument in that particular area to hate and intolerance.)

While the rumors were circulating, the telephones ringing, the meetings taking place, other things were happening as well.

Max Weinrib, executive-vice-president of PDC, and the builder on the job, suffered economic reprisals. His telephone rang at all hours of the night, to convey threats.

John Hunt's family was threatened.

Charles Rippey's telephone also delivered threats to his wife and children.

Just before the bond referendum 19 studs in the model homes were knocked loose.

Clearly a Civil Right Matter

A charred cross was found in front of the home of Deerfielder Bernard Scotch, who had said of the Park Board's plan, "It would be the only park in Illinois in which a statue of Lincoln could not be erected."

Considering also that Deerfield had voted down a park bond issue just a

few months before, that they had voted down several such issues in recent years, it was clear that this was a civil-right matter. Accordingly, on the day after the bond issue was voted in (by two-to-one rather than the eight-to-one ratio of the poll, incidentally) MCD and Progress filed suit in the United States District Court, charging violation of the Fourteenth Amendment and the United States Civil Rights Act.

The suit asked an injunction against

condemnation of their land by the Deerfield Park District, an injunction against unlawful interference with or harassment of Progress' construction program by the Village Board, and damages in the amount of \$750,000. The defendants, 31 of them, were charged with planning to prevent the Progress Development Corporation from exercising its lawful rights to build homes in Deerfield and to sell them to whites and Negroes.

"Swings for Fences"

Judge Joseph Sam Perry granted a temporary injunction against the Village Board to facilitate PDC's building program. Construction was resumed, and the hearings began shortly afterwards. The Park Board put off condemnation action pending the outcome of the preliminary hearings.

On March 4, Judge Perry denied the injunctions sought by MCD and PDC and dismissed the claim for damages.

In baseball parlance, the Judge "swung for the fences." He attacked the PDC plan of selling a portion but not all of its houses to Negroes as discriminatory. He struck out at MCD and its registration with the Securities and Exchange Commission. He claimed no civil right is involved in the case, and that the plaintiffs have an adequate remedy at law.

Integrated Housing

Experience has shown that up till now, it has been easier to sell whites on living in an integrated community when they are assured they will be in the majority. The shortage of decent housing for Negroes creates such purchasing pressure that a substantial majority of white occupants is generally deemed essential as a safeguard of true integration in the event several units change hands from white to Negro. It is obvious, therefore, that however repugnant any form of manipulative racial occupancy ratios may be, especially to those with an active concern for equal housing opportunity, if neighborhood democracy is the goal, certain prerequisites must be set—for the time being.

To compare occupancy planning designed to **include** with restrictive schemes used to **exclude** is to fall vic-

tim to an immature appreciation of housing market realities.

The MCD-PDC brief filed with the Court of Appeals makes this statement:

As noted, plaintiff Progress has decided to offer for sale to Negroes some 10 or 12 of the 51 homes intended to be built in Deerfield. Progress will not sell all of its homes to Negroes; nor will it sell all of its homes to white persons. If market demand were not to materialize as expected, Progress would of course have to revise its intentions, the intentions themselves being based on expected demand for its houses.

Progress is a private builder, not a publicly assisted or publicly aided builder. As in the case of any such private builder, it would clearly be lawful for Progress to decide as a business matter to sell all of its houses to Negroes, or all of its houses to white persons. How, then, can it be unlawful for Progress to decide to sell **some** to Negroes and **some** to white persons?

"At one point in its Memorandum Opinion the District Court recognizes the 'absolute right' of Progress to follow such a course by saying:

"As a matter of fact and law, Progress has the absolute right to select its own purchasers. It can select whites only, or Negroes only, or whites and Negroes in any ratio it chooses. . . . In short, **the law protects Progress in its right to sell to those persons it may choose. . . .**" (Our bold face.)

Later on, the District Court contradicts itself, branding as illegal Progress' intention as to initial sales.

The appellants of course hew to the earlier line, not the one that was acclaimed by the **Citizens Council**.

Future of MCD and Progress

Following the District Court decision in March, the Park District moved ahead on condemnation in the Illinois Circuit Court in Lake County. The Deerfield sites were condemned. Prior to a valuation hearing set for June 28, both sides agreed on the valuation as \$168,500. There will be no further action pending the outcome of the appeal in the United States Court of Appeals. If the appeal is sustained, condemnation is null and void.

If the appeal is lost, MCD-PDC have several alternatives:

(Continued on page 8)

A RECENT CHECK reveals that it may be January before the Seventh Circuit Court of Appeals decides whether or not the United States District Court for the Northern District of Illinois properly held that there were no violations of the civil rights of Progress Development Corporation and Modern Community Developers in the Deerfield matter.

Also in January, ruling on a second action is expected: the Illinois Supreme Court ruling on the condemnation suit by which the Deerfield Park District seeks confirmation of its condemnation of the land for use as park area.

Complex but Simple

Perhaps this interim can serve as a time for reflection on some of the complexities involved in this attempt to implement the basically simple idea that ownership of property, anywhere in America, is open to all men.

This is, in essence, a thrilling belief, in quite the same manner as other civil rights which vivify the American tradition of freedom as a natural element of individual human dignity.

Practical situations, however, like Deerfield, exact their toll in dampened ideals. Economic security, status, and a kind of social insulation are also attractive to many in contemporary America. Some curious dilutions of principle result.

• Consider Controlled Occupancy

"Benign quota" or not, it means to PDC and MCD in Deerfield a route to

integration instead of a ghetto. They would simply set aside no more than 12 of their 51 homes for Negro ownership, enter into a "resale agreement" with each buyer to control future sales, and thus preserve interracial stability. PDC-MCD hoped thus to allay white fear of "inundation."

With effective if unwitting irony, the District Court ruled that Progress had violated precisely the principles upon which it brought action against the Park Board. Authority is that widely acclaimed step forward, *Shelley v. Kraemer* (334 U.S. 1). In fact, the Court said the occupancy pattern violated the Fifth and Fourteenth amendments, as well as federal Civil Rights statutes. According to Judge Perry, then, this dilution of open occupancy by PDC-MCD is illegal. It remains to be seen what the Appellate Court says on this.

If this kind of controlled occupancy fails legally, one is entitled to ask whether some, or in fact any, controlled occupancy is effective?

• Consider Physical Community Standards

Those who advocate open occupancy favor good standards, such as compliance with adequate building code requirements and minimum park space, fully as much as those who would preserve restrictive practices. Yet Deerfield authorities convince the District Court that Progress committed "numerous glaring building code violations." (The builder has denied this on several occasions.)

Park land stirred similar controversy. In the face of two unsuccessful ref-

erendums held in 1959 to get voter approval for purchase of additional land, the local park board held a third—after the interracial aspects of the Progress project became known. It passed easily, enabling this community of 11,000 to add to the 47 acres of parks currently in existence. The sites approved included those owned by Progress Development Corporation. While the 47 acres may in fact be inadequate, is it possible that the principle of providing sufficient recreation areas benefited in the third referendum from a dilution of other principles?

Economic Fear

Despite its decision against the builders, the District Court commented that "the attitude of some of the Village residents was deplorable—based as it was on animosity and resentment at the prospect of having Negro neighbors." The Court noted, however, that some of this antipathy resulted from a climate of fear set in motion by telephoned offers to purchase properties. Whatever the stimulus, fear of losing economic security proved a potent motivator.

• Consider the Principle of Full Disclosure

The builders diluted it by hoping to withhold "details" until a presumably propitious moment when a spanking new model house could manifest its quality to a mixed group of sales prospects obviously human and just as obviously not diabolic. Is their dilution

more or less culpable than "observance" of the principle by a builder who, also without particular public pronouncement, fully intends to abide by existing patterns of segregation?

• Consider, Finally, the Future

In doing so, consider that Deerfield's reaction was not necessarily unique. Indeed, Mary Dolan of Friendship House, who spent a month in the embattled suburb just before the referendum, questions whether any of us, white or Negro, could guarantee a different reaction in his own area (**COMMUNITY**, February, 1960).

Perhaps the future will benefit most from a realism that spares the tactics of none of the parties involved in Deerfield. After all, all Chicago suburbs will eventually be open to **everyone** unless the right to own property is to lose its meaning. However, within that right, builders (including PDC and MCD) should have some choice in selection of purchasers, and individuals of all colors should have some choice in selection of property and neighborhood.

The difficulty is not in choice, but in countenancing elements of choice that weaken (i.e., dilute) American principles.

—John O. Behrens

John is an editor and former tax appraiser; member of Friendship House's Advisory Board, and has appeared before in COMMUNITY.

BOOK REVIEWS

Analyzes Protestant Positions

CHRISTIANITY IN CONFLICT: A Catholic View of Protestantism, by John A. Hardon, S.J., 300 pages. (Newman Press, Westminster, Maryland, \$4.50.)

IN 1956 FATHER HARDON wrote *The Protestant Churches of America*, an objective study of the history, doctrine, ritual, and organizational structure of all the major and most of the lesser important Protestant denominations in the United States. It was generally praised in the Protestant press, and the several Protestants to whom I loaned my copy not only found no fault with it, but commented that they actually learned something new about their own denominations.

Christianity in Conflict, his sequel, is in his own words, "neither a polemic defense of Catholicism nor a personal witness to the faith, but the more modest work of seeing the Protestant religion through Catholic eyes."

It analyzes from a Catholic viewpoint current Protestant positions on the Bible, on the ministry, on missionary activity, on marriage and divorce, on church-state relations, on religious education, and on the ecumenical movement. It also contains interesting material on doctrinal variations within Protestantism, on sectarianism, and on certain social ideas and practices.

Thus this different approach from that of the author's earlier book, this subjective evaluation, can be expected to result in a different reaction from within Protestantism. This in spite of the fact that he relied almost exclusively upon Protestant sources.

Some Generalizations

In general, Father Hardon maintains a charitable spirit; particularly in distinguishing Protestantism as a religious system and Protestants as devoted believers. But in more than a few instances he makes broad generalizations that will probably be offensive to many Protestant readers. For example, when discussing attitudes toward Catholic schools he states:

"Unrestrained freedom of thought means chaos, which Protestants as anyone else understand. They have no complaint with authority if it confirms their own prepossessions; but if not, it becomes authoritarian."

Father Hardon is a competent religious historian. One of the strongest features in the book is his analysis of

how current Protestant positions are related to the early Reformation teachings of Luther, Calvin, Zwingli, Cranmer, and to others.

The section devoted to race relations will be of special interest to readers of *COMMUNITY*. The author's thesis is that "modern race-feeling . . . has been traced by historians to the (Protestant) religious background of certain nations, especially the English." He supports this by presenting Toynbee's analysis of the difference between the harsh treatment of Indians and Negroes by the predominantly Protestant settlers of North America, and the more tolerant conduct by Catholics toward minority groups in South America.

Society without Control

"The fact is that Protestant theology made an intrinsic contribution to the race problem. . . . By severing their dependence on ecclesiastical authority not only in matters of faith but in social morals, the Reformers left their followers without the control which human society needs to observe the natural law."

COMMUNITY readers might not quarrel with this, but they would probably wonder why these "principles which happen to be Catholic" are not more often understood and applied by American Catholics.

The weakest sections in the book are those that describe Protestant attitudes about Roman Catholicism, but this is probably due to limited space. This subject is only a small part of a book that really has a very broad scope. Hopefully, an interest will be sparked and the reader will go on to see what Robert McAfee Brown, John C. Bennett, Reinhold Niebuhr, Jaroslav Pelikan, and others have to say on the matter.

Christianity in Conflict fills a real void for the Catholic reader. In this age of the "dialogue" and as Pope John's general council approaches, perhaps it should be required for those of us who choose not to live in a Catholic ghetto.

One last point worth mentioning: Father Hardon's style is very readable; it will not be a difficult book for those to whom the subject is new.

—James E. Burns

Former Editor of *COMMUNITY*, Jim is on the staff of the Chicago Commission on Human Relations.

Focus on a Puerto Rican

Valuable study supplements works by sociologists and journalists on these recent migrants to mainland USA.

WORKER IN THE CANE; A PUERTO RICAN LIFE HISTORY, by Sidney W. Mintz, 288 pages. (Yale University Press, New Haven, Connecticut, \$6.00.)

THE POST-WORLD WAR II phenomenon of the Puerto Rican migration to the United States has attracted perhaps more attention than any other such migration in history.

To a country awakening to the necessity for good race relations the Puerto Ricans bring an orientation toward racial differences which does not lead them automatically to classify people socially on the basis of skin color alone. At the same time, Puerto Ricans themselves often constitute a group apart, different from their neighbors in language, customs, and culture, although they come from an island which is part of the United States.

Many excellent studies, both of the migration and of the island have appeared, beginning with *Puerto Rican Journey* by Mills, Senior, and Goldsen in 1950. More recently, on a popular

level, are such books as Christopher Rand's *The Puerto Ricans* and Dan Wakefield's *Island in the City*.

Fills a Lack

Excellent as these books have been, an important element is often lacking.

The social scientist is wont to explain things in such a way that the reader may lose sight of the human being. The reporter all too often presents the superficial without the deeper implications.

Sidney W. Mintz, a trained anthropologist, goes a long way toward supplying this lack in *Worker in the Cane; A Puerto Rican Life History*. His work will be of tremendous value to all inter-group relations officials, whose legitimate and continuing concern for the forest may often blind them to the worth of the individual trees.

Life and Experience

This is the story of Don Taso Zayas Alvarado, lower class agricultural worker of Puerto Rico's southern coast-

al plain.

Much of this book is actually the work of Don Taso himself, either from a comparatively brief handwritten manuscript or from the more lengthy interviews with Sidney Mintz.

Personal, Environmental

Two themes run through the entire work. One, the personal struggles of a man with his environment and in his complicated family relationships—a man who sought to utilize the forces of politics and unionization to bring about a change, and whose personal feelings of guilt were finally dissolved by his conversion to a Pentecostal sect, which brought him to the realization of a very personal relationship between himself and God.

The other theme is the dramatic change in a way of life over a quarter of a century: from subsistence farming coupled with almost complete dependence on a plantation owner and his

foreman, through a period of wage slavery under large absentee corporations (without the saving features of personal relationships with foreman and plantation owners or the availability of subsistence plots), to the way of the unionized laborer protected by social legislation and free to make his own decisions.

Even though the reader may quarrel with some of the tentative conclusions or hypotheses of the author on such subjects as the effects of ecumenical Protestantism or of revivalist religion on Puerto Rican culture (and he might well be directed to other works on these), this unusual study is highly recommended to all who are interested in the island or its people.

—John Kearney

Director of Friendship House, John was formerly migration specialist for the Commonwealth of Puerto Rico department of labor in Chicago.

Interest in Benedictinism Makes New Book Timely

"Each abbey is a family, ruled by one who takes the name Jesus gave God — 'Abba, Father.'"

THE HOLY RULE, by Hubert Van Zeller, O.S.B., 476 pages. (Sheed and Ward, New York 3, New York, \$7.50)

SUDDEN REVIVAL of the hard Benedictine ideal, in the face of a world gone suddenly soft, appears to be occurring all over the globe. At



least, that is the effect produced on this observer by news pouring in through many channels, both secular and ecclesiastical.

Sometimes in its extreme form, like the Trappist and Camaldolese emphasis on complete seclusion; sometimes in Dom Bede Griffiths' ashram in India, where oblates of his contemplative monastery undertake to reorganize and lift lives bound in utter pauperism by such agricultural and engineering works as the laid the foundations of the Middle Ages; sometimes in the huge enterprise of liturgical revival—in all these ways the sons and daughters of St. Benedict are moving more and more into the general eye.

New Interest in St. Benedict

This book by Dom Hubert van Zeller, from that wonderful Downside Abbey which has lit so bright an intellectual fire in England, comes with a careful, thoughtful, and thought-provoking analysis of what it was that enabled the Benedictine order to lay the foundation of what in the Middle Ages the western world knew as Christendom.

Each abbey is a family, ruled by one who takes the name Jesus gave God—"Abba, Father." An abbey is a fatherhood; not a school, not a group of mendicants, not an army. It is a family. Although every family is composed

of father, mother and children, yet all have different customs, different atmospheres, different surroundings. Each Benedictine Abbey reflects the spirit and structure of the community in which it stands.

Universal and Particular

How universality can be thus combined with particularity is shown in a fascinating way in Dom van Zeller's book. Some of its revelations strike a modern reader, accustomed to our soft living, with a violent shock.

Careful regulation of the relation of monk with monk, of monk to abbot, and of abbot to all his community, is laid down in these comments.

Based on Experience

Clearly the Rule of St. Benedict was the result of much deep experience with men of many types and temperaments, under all conditions to which such enforced close association subjects them. Grades of discipline and punishment for repeated willful infraction of orders are carefully laid down, even to the point of corporal pain.

Dom Hubert explains that it is rarely resorted to in these days; but when one reads the chronicles of those frightful Dark Ages—from the fall of Rome until about the year 1000—in which the Benedictines held aloft the only steady light, one does not wonder such action was sometimes necessary.

With every visit I make to Benedictine abbeys, further light breaks as to why it was Benedictines to whose hands the Popes committed chief care for the Liturgical Movement.

Work of the People

Because liturgy means "Work of the People." Catholic action that does not spring from the Liturgy—from the people at common prayer—will wither and fade for lack of energy and direction.

God's church is a dynamo. The current it elicits and strengthens is the illimitable and irresistible flow of prayer. Prayer that results in work, and work that springs from prayer must be coupled. *Ora et labora*—prayer and work—is the principle of the Order.

This Holy Rule is the manual whereby God's enormous dynamo is kept running at full strength. It is rightly named "Opus Dei"—the work of God.

—Irwin St. John Tucker

Mr. Tucker is editor of *AMEN*, periodical published by the Vernacular Society. He also writes for many other publications.

Africans must Govern Africa, Visitor Says

"Others should come to help with technical assistance. But they must remember that they are here to serve rather than to rule or exploit."

(THIRD OF SERIES)

WE FOUND SALISBURY, RHODESIA, a rather English-looking place, very neat and orderly and with well trimmed hedges. The racial atmosphere of Rhodesia did not strike me as being too different from that of its neighbor, the Union of South Africa.

Segregation is apparent in housing and employment, and there are the same distinctions among whites, natives, and colored. The official British policy is called partnership, which means that each race is to help the others.

However, the native newspaper editors, whom we met, pretty much confirmed the idea that there is a color bar here. Naturally the editors' racial policy is favorable to their subscribers (the Negro majority) and advocates the abolition of discrimination and segregation.

But this native paper is owned by whites and probably would not advocate overt action such as a boycott or anything else with teeth in it.

Finds White Shortsighted

The white minority in Rhodesia is large compared to those of West Africa but not nearly so large as that of the



Tom Wenig (second from left) with Msgr. Daniel M. Cantwell on African journey.

Union of South Africa. People have been migrating here in large numbers from the United Kingdom for perhaps 40 years. And although they are in control they do not have the strength of the white minority in the Union, whose ancestors have been in Africa for 300 years.

Most of the Rhodesian whites that we talked to felt that change in race relations must come slowly. The fact that Africa is moving very rapidly did not seem to have impressed them very much.

I could not understand why more white settlers did not identify themselves with the African aspirations to self determination. Self interest alone should dictate this course as the Africans are certain to succeed in the long run.

Colonialism is all but dead and token gestures such as "partnership" will not satisfy the Africans for long. The whites, in their short sightedness, stand to lose sooner or later.

Meets Integrated Group

This is not to say that some whites are not fully aware of the African drive toward freedom and are not doing something about interracial understanding and cooperation.

We found such a man in John Deary, an English settler, who operates a Catholic book store in Salisbury. He arranged to have us meet with an integrated group of university students.

Like so many students we had talked to in Africa, these young people were

well informed about their own country and full of questions about the United States. As we prepared to leave Rhodesia for Ruanda Urundi, we felt that there was hope for the future of race relations here because one day all of Africa will be in the hands of people like these.

We arrived in Usumbura, the capital of Urundi. This interesting little country, home of both the seven-foot tall Batusi tribe and the tiny pygmies, was a German colony prior to World War I. The League of Nations later gave it to Belgium. Now it is a United Nations protectorate, administered by Belgium, but soon to become independent.

See Missions as Temporary

A Belgian priest, a member of the White Fathers (so-called because of their white robes) was very kind to us and drove us all over Ruanda Urundi. The White Fathers' Missions are tremendous in scope. They are really communities in themselves, containing convents, schools, hospitals, seminaries, cooperatives, and even experimental farms.

These vast establishments do not mean that the White Fathers see the missions as ends in themselves. They insist that they are in Africa only to help establish the Church there. They are preparing for the day when no foreign missionaries will be needed.

The White Fathers are strongly identified with the African people and speak their native languages. In fact it is considered a compliment to be told that one speaks an African language as well as a White Father. Unfortunately these positive attitudes were missing among many of the missionaries we met in our African travels.

Building Christian Family Life

We were also deeply impressed by the lay missionary work of Hilda Centers, a Dutch woman attached to the Grail Center. I shall always remember Hilda, who had such insight into African problems, such real wisdom.

The Catholics of mission countries have been converted by nuns and priests. They can, of course, get only a limited idea from these sources, of what a Catholic layman's life is like, and especially what a Catholic family life is like.

Hilda's group teaches local Catholic women child care and proper diet and performs various social service functions. But into this work is woven information, training, and the example of things great and small in the Christian tradition. The use of Christian art in the home, the celebration of Christmas and Easter with local foods and decorations—things Westerners take for granted—are gradually introduced.

And, most important of all, Hilda, by her work with the mothers in their homes, is instilling the Christian idea of the dignity of woman and uprooting the idea of woman as a chattel.

Ask About U.S. Negroes

While we were at the White Fathers' Mission in Ruanda Urundi, we also attended a meeting of the Young Christian Workers, which was moderated by an African nun. We were able to ask questions about the country, and the young people asked us about the United States.

We were asked, as we had been in other African countries, if there were many "Africans" in the United States, and if they knew what parts of Africa

Last portion of African journey takes writer up East coast of continent

and what tribes they had descended from.

They seemed disappointed when we answered in the negative. In order to explain this we had to discuss slavery and the efforts of the early slave holders to destroy the American Negro's memory of his mother country.

We went on to explain that there is a growing interest in Africa among Americans, especially those of African descent. We told them that until recently most Americans, be they white or Negro, thought of Africa as something like a Tarzan movie.

But with the rise of African leaders and the new nations, American Negroes have a new found pride in and respect for the cultures of the land of their ancestors.

Tribes Clash

We also visited with the Bishop of Usumbura, himself a member of the Batusi tribe, who explained some of the problems that Ruanda Urundi is now experiencing. For many years the Batusis were the ruling tribe. We gained the impression that in many instances they were cruel to the Bahutu tribe whom they held in subjection.

Finally the Bahutus revolted against the Batusi, took over their cattle, and expelled them from their lands. The Belgian government had always supported the authority of the Batusi, but this time they reversed their position and back the Bahutu revolt.

Many of the Batusis are Catholics as the missionaries had attempted to convert the leaders first, hoping that others would follow. Now many of the expelled Batusis are living in displaced person camps in the North, in Ruanda.

Priests Torn

Most of the African clergy are Batusi and they find themselves in a difficult position. Their bishops have told the clergy not to get involved in these temporal issues. But often the priest is the only educated man in his tribe. Their fellow tribesmen ask the priests—who are naturally loyal to their own tribes—to represent them before the United Nations. The priests must say no, but they are torn between tribal and ecclesiastical loyalties.

We reached one of the Batusi D.P. camps by crossing a river on a raft. We visited Grail workers Mariette Wickes and Viola LaFosse from Louisiana. Viola is a midwife in the camp, and Mariette is trying unofficially to represent the desires of the D.P. Batusis before the U.N.



We found the camp very depressing. Thousands of people living in tin shacks in a lonely, isolated place. With Mariette Wickes acting as interpreter, we were able to talk to many Batusis. Even here they were interested in hearing about America.

Africa Moving Fast

They wanted to tell us about the conditions under which they were now forced to live, so different from the free life they had had when they were in power. They were a proud people, these giants, but now they had to depend on charity. Worst of all, they were uncertain of what the future held for them. Where would they go? What would they do?

We now left Ruanda Urundi and drove to Kampal, Uganda. We stopped to see the French Bishop Oyez of Mbarara, Uganda. I thought that this dynamic bishop had a profound understanding of Africa. He sees, as so few do, that Africa is moving fast and that the Church must meet this challenge.

We were in Uganda at the same time as the newly-appointed Cardinal Rugambwa. He was en route to Rome to receive his red hat. Cardinal Rugambwa is not only the first African Cardinal, but also Bishop of the all-African-administered Diocese of Rutabo.

Meet Cardinal-Elect

We were privileged to meet the Cardinal, and I was struck by his stately bearing. He told us of the problems of his country, the need to exploit resources, train the young, create new jobs. What he said corresponded with the desires expressed by other responsible African leaders.

When I left Africa I came away with the conviction that governments on this continent must be African.

Others should come to help with technical assistance. This is right and necessary. But they must remember that they are here to serve rather than to rule or exploit.

I was equally convinced that the Church moved rapidly and wisely in the creation of Cardinal Rugambwa and the appointment of many African bishops. I do not think the Church can grow in Africa if it is identified with Western powers and if its representatives do not understand the aspirations of the African peoples.

—Tom Wenig

This concludes Tom Wenig's series on his travels in Africa. Mr. Wenig lives in Chicago and is a volunteer at Friendship House.

news briefs

Vote Crusade

NEW YORK, New York.—As reported by the nonpartisan Crusade to Mobilize Negro Voters, more than 5,500,000 Negroes registered to vote in the presidential election.

A. Philip Randolph, the group's chairman, stated that more than 3,500,000 Negroes can vote in 10 states having a total of 323 electoral votes.

Randolph insisted that Negro voters do not constitute a voting bloc.

"Negroes, as other Americans, respond to election issues as business men, union members, housewives, or any of a dozen other interested groups to which they belong."

Study Germany

BONN, Germany.—Johann Baptist Hirschmann, professor of moral theology at the St. George Academy, a Catholic institution in Frankfurt-am-Main, and Wilhelm Hahn, professor of practical theology at Heidelberg University, have been appointed to a special 12-man commission set up by the West German government to determine the most effective ways of combating racial and religious intolerance. Outstanding educators, historians, jurists, and political scientists make up the group.

One of the commission's specific assignments is to examine methods being now used in educating German youth concerning Nazi totalitarianism and anti-Jewish persecution. A wave of anti-Jewish incidents which swept West Germany as well as many other countries this year led to the formation of the commission.

Sit-In Truce

ATLANTA, Georgia.—Negro leaders have agreed to discontinue all lunch-counter sit-in demonstrations here for a 30-day period while Mayor William B. Hartfield attempts to work out a settlement between merchants and the Negroes.

The mayor ordered the immediate release of 22 Negroes and one white youth who were serving 10-day sentences for disturbing the peace during demonstrations. The 30-day truce was made contingent on release of these prisoners.

The Rev. Otis Moss, Jr., acting chairman of the Committee on Appeal for Human Rights, stated, at the end of a closed meeting of Mayor Hartfield and the Negro leaders, that they will review progress made and decide a future course of action.

Cite Progress

FRANKFORT, Kentucky.—In the five years that have elapsed since the United States Supreme Court's 1955 order implementing its decision banning racial segregation in the schools, the public school system of Kentucky has absorbed 40 per cent of school-age Negro children into racially integrated classes.

As a result, 165,645 white pupils and 16,329 Negroes are attending mixed classes in 377 schools, which employ 6,808 white teachers, and 287 Negro teachers. Integration has taken place, at least partially, in 106 of the state's 212 school districts, although segregation still persists in 67 districts.

A review of this period is made possible by the State Department of Education's compilation of detailed records for the fifth year. Pupils attending public schools in Kentucky number 587,000 of which 40,000 are Negroes. Integra-

tion to date has mixed classes for 28 per cent of the white pupils and 40 per cent of the Negro pupils.

The only dark spot in the five-year record is the lack of speed in faculty integration. There are 287 Negro teachers in integrated schools at present, as contrasted with two at the beginning of the five-year period.

Viewed in the light of the violence in Tennessee and Arkansas, and the determined resistance throughout the Deep South, Kentucky's integration experience has been relatively quiet and uneventful. However, firmness and determination have marked it from the beginning. The three departments of the State Government have never faltered in support of integration, while a fourth source of support has been the policy of the three United States District Courts to enforce the law here as defined by the Supreme Court.

Interest here has always been on the question, "How do we get integration?" rather than "How do we keep segregation?"

DEERFIELD . . .

(Continued from page 5)
To go to the United States Supreme Court;
To appeal the condemnation;
To accept the \$168,500 for their property in Deerfield.

Despite the severe strain on its resources, in both money and manpower, imposed by the Deerfield case, Modern Community Developers has continued to move forward on several fronts.

Below the Mason-Dixon line, near Wilmington, Delaware, a model home has been opened at a 28-home development in the \$23,000-\$29,000 price range, and several additional homes are under construction. Here MCD is under contract to supervise construction and sales for a local firm dedicated to integrated housing—the Runnymede Corporation. MCD is the largest single stockholder in Runnymede.

In the Princeton, New Jersey, area MCD is moving to control several building sites for integrated housing.

In New York City the company is lending money and guidance to several co-operative apartment-house projects and is slated to play an active role in the construction of another.

In Waterbury, Connecticut, the model home at a 100-unit development of \$16,000-\$20,000 houses will be started soon. This job is in the hands of MCD's subsidiary, Meadow Homes, Inc.

While MCD and PDC have built only the two model homes at Deerfield thus far, they may well have laid the foundation for better human relations and better housing opportunities throughout Chicagoland.

—Ellis Lathers

Ellis Lathers is a pseudonym. This article is reprinted from THE CRISIS by permission.

"In our apostolic activity, when we fail to achieve our aim, through no fault of our own, but through refusal on the part of others, we often accept the set-back with patience and humility and in a penitential spirit.

"It would be wrong, however, to stop short at this kind of apostolic asceticism; we must tend towards an apostolic **theology**. It is certainly a cause of suffering when our desires are not fulfilled, but we must not regard our failures from an exclusively human standpoint: from a theological point of view, they are also a kind of success, because they are a trial. Humanly speaking, the Cross of Christ was a failure, a setback; but, at the same time, it was a divine victory. If our apostolate were animated by the spirit of Christ, we should be ready to imitate Christ upon the Cross."

—Rev. Wilhelm Koester, S.J.
To Second World Congress
for the Lay Apostolate



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